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(Continued from p. 331).

Chap. XV.—*Of Translation, or removing a Minister from one Charge to another.*

SECT. I. NO bishop shall be translated from one church to another, nor shall he receive any call for that purpose, but by the permission of the presbytery.

SECT. II. Any church, desiring to call a settled minister from his present charge, shall, by commissioners properly authorised, represent to the presbytery the ground on which they plead his removal. The presbytery, having maturely considered their plea, may, according as it appears more or less reasonable, either recommend to them to desist from prosecuting the call; or may order it to be delivered to the minister to whom it is directed; together with a written citation, to him and his congregation, to appear before the presbytery at their next meeting. This citation shall be read from the pulpit in that church, by a member of the presbytery appointed for that purpose, immediately after public worship; so that, at least, two sabbaths shall intervene, betwixt the citation, and the meeting of the presbytery at which the cause of translation is to be considered. The presbytery, being met, and having heard the parties, shall, upon the whole view of the case, either continue him in his former charge, or translate him, as they shall deem to be most for the peace and edification of the church; or refer the whole affair to the synod, at their next meeting, for their advice and direction.

SECT. III. When the congregation, calling any settled minister, is within the limits of another presbytery, that congregation shall obtain leave, from the presbytery to which they belong

to apply to the presbytery, of which he is a member: And that presbytery, having cited him and his congregation as before directed, shall proceed to hear and issue the cause. If they agree to the translation, they shall release him from his present charge; and having given him proper testimonials, shall require him to repair to that presbytery, within the bounds of which the congregation calling him lies, that the proper steps may be taken for his regular settlement in that congregation: And the presbytery to which the congregation belongs, having received an authenticated certificate of his release, under the hand of the clerk of that presbytery, shall proceed to install him in the congregation, as soon as convenient. Provided always, that no bishop or pastor shall be translated, without his own consent previously obtained.

Sect. IV. When any minister is to be settled in a congregation, the installment, which consists in constituting a pastoral relation between him and the people of that particular church, may be performed, either by the presbytery, or by a committee appointed for that purpose, as may appear most expedient: and the following order shall be observed therein.

Sect. V. A day shall be appointed for the installment, at such time as may appear most convenient, and due notice thereof given to the congregation.

Sect. VI. When the presbytery, or committee, shall be convened and constituted, on the day appointed, a sermon shall be delivered, by some one of the members previously appointed thereto; immediately after which, the bishop, who is to preside, shall state to the congregation the design of their meeting, and briefly recite the proceedings of the presbytery relative thereto. And then, addressing himself to the minister to be installed, shall propose to him the following questions:

1. Are you now willing to take the charge of this congregation, as their pastor, agreeably to your declaration at accepting their call?

2. Do you conscientiously believe and declare, as far as you know your own heart, that in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God, and the good of his church?

3. Do you solemnly promise, that, by the assistance of the grace of God, you will endeavor faithfully to discharge all the duties of a pastor to this congregation; and will be careful to maintain a deportment, in all respects becoming a minister of the gospel of Christ, agreeably to your ordination engagements? To all these having received satisfactory answers, he shall propose to the people the same, or like questions, as those directed under the head of ordination; which having been also satisfactorily answered, by holding up the right hand, in testimony of assent, he shall solemnly pronounce and declare the said minister to be regularly constituted the pastor of that congregation. A charge shall then be given to both parties, as directed in the affair of ordination;

and after prayer and singing a psalm adapted to the transaction, the congregation shall be dismissed with the usual benediction.

SECT. VII. It is highly becoming, that after the solemnity of the installment, the heads of families of that congregation who are then present, or at least the elders, and those appointed to take care of the temporal concerns of that church, should come forward to their pastor, and give him their right hand, in token of cordial reception and affectionate regard.

Chap. XVI.—*Of resigning a pastoral Charge.*

SECT. I. WHEN any minister shall labor under such grievances in his congregation, as that he shall desire leave to resign his pastoral charge, the presbytery shall cite the congregation to apppear, by their commissioners, at their next meeting, to shew cause, if any they have, why the presbytery should not accept the resignation. If the congregation fail to appear, or if their reasons for retaining their pastor be deemed by the presbytery insufficient, he shall have leave granted to resign his pastoral charge; of which due record shall be made, and that church shall be held to be vacant, till supplied again in an orderly manner, with another minister: And if any congregation shall desire to be released from their pastor, a similar process, *mutatis mutandis*, shall be observed.

Chap. XVII.—*Of Missions.*

WHEN vacancies become so numerous, in any presbytery, that they cannot be supplied with the frequent administration of the word and ordinances, it shall be proper for such presbytery, or any vacant congregation within their bounds, with the leave of the presbytery, to apply to any other presbytery, or to any synod, or to the general assembly, for such assistance as they can afford. And, when any presbytery shall send any of their ministers or probationers to distant vacancies, the missionary shall be ready to produce his credentials to the presbytery or presbyteries, thro' the bounds of which he may pass, or at least to a committee thereof, and obtain their approbation. And the general assembly may, of their own knowledge, send missions to any part to plant churches, or to supply vacancies: And, for this purpose, may direct any presbytery to ordain evangelists, or ministers without relation to particular churches: *Provided always*, that such missions be made with the consent of the parties appointed; and that the judicatory sending them, make the necessary provision for their support and reward in the performance of this service.

Chap. XVIII.—*Of Moderators.*

SECT. I. IT is equally necessary in the judicatories of the church, as in other assemblies, that there should be a moderator or president; that the business may be conducted with order and dispath.

SECT. II. The moderator is to be considered as possessing, by delegation from the whole body, all authority necessary for the preservation of order; for

convening and adjourning the judicatory; and directing its operations according to the rules of the church. He is to propose to the judicatory every subject of deliberation that comes before them. He may propose what appears to him the most regular and speedy way of bringing any business to issue. He shall prevent the members from interrupting each other; and require them, in speaking, always to address the chair. He shall prevent a speaker from deviating from the subject; and from using personal reflections. He shall silence those who refuse to obey order. He shall prevent members who attempt to leave the judicatory without leave obtained from him. He shall, at a proper season, when the deliberations are ended, put the question and call the votes. If the judicatory be equally divided, he shall possess the casting vote. If he be not willing to decide, he shall put the question a second time: and if the judicatory be again equally divided, and he decline to give his vote, the question shall be lost. In all questions he shall give a concise and clear state of the object of the vote; and the vote being taken, shall then declare how the question is decided.—And he shall likewise be empowered on any extraordinary emergency, to convene the judicatory, by his circular letter, before the ordinary time of meeting.

Sect. III. The pastor of the congregation shall always be the moderator of the church session; except when, for prudential reasons, it may appear adviseable that some other minister should be invited to preside: in which case, the pastor may, with the concurrence of the session, invite such other minister as they may see meet, belonging to the same presbytery, to preside in that affair. In this judicatory, therefore, the moderator is continual: but, in the vacancy of any church, the moderator shall be the minister sent to them by the presbytery; or invited by the session to preside on a particular occasion. In congregations, where there are colleagues, they shall, when present, alternately preside in the session.

Sect. IV. The moderator of the presbytery shall be chosen from year to year, or at every meeting of the presbytery, as the presbytery may think best. The moderator of the synod, and of the general assembly, shall be chosen at each meeting of those judicatories: and the last moderator present shall open the meeting with a sermon, and shall hold the chair till a new moderator be chosen.

Chap. XIX—*Of Privilege.*

IT shall be the privilege of any member of a judicatoy to speak, in his proper order, to any question, with leave from the moderator. The moderator shall give leave to the person who first rises; but if two, or more members, are judged to have risen at the same time, the moderator shall determine which shall speak first. Any member shall have a right to propose any question, relative to the business of the church, or to the interests of religion, and to have it put to vote: provided only, that his motion be

seconded by another member. If any member conceive his privilege to be unjustly controled by the moderator, he may appeal to the judicatory, who shall determine the point of privilege by a vote : and the moderator and member must submit to the suffrage of the judicatory.

Chap. XX.—*Of Clerks.*

EVERY judicatory shall choose a clerk, to record their transactions, whose continuance shall be during pleasure. It shall be the duty of the clerk, besides recording the transactions, to preserve them carefully; and to grant extracts from them, whenever properly required; and such extracts under the hand of the clerk, shall be considered as authentic vouchers of the fact which they declare, in any ecclesiastical judicatory, and to every part of the church.

Chap. XXI.—*Of vacant Congregations assembling for public Worship.*

CONSIDERING the great importance of weekly assembling the people, for the public worship of God; in order thereby to improve their knowledge; to comfirm their habits of worship, and their desire of the public ordinances; to augment their reverence for the most high God; and to promote the charitable affections which unite men most firmly in society: It is recommended, that every vacant congregation meet together, on the Lord's day, at one or more places, for the purpose of prayer, singing praises, and reading the holy scriptures, together with the works of such approved divines, as the presbytery, within whose bounds they are, may recommend, and they may be able to procure; and that the elders or deacons be the persons who shall preside, and select the portions of scripture, and of the other books to be read; and to see that the whole be conducted in a becoming and orderly manner.

Chap. XXII.—*Of Commissioners to the General Assembly.*

SECT. I. THE commissioners to the general assembly shall always be appointed by the presbytery from which they come, at its last stated meeting immediately preceding the meeting of the general assembly; provided, that there be a sufficient intarval, between that time and the meeting of the assembly, for the commissioners to attend their duty in due season; otherwise, the presbytery may make the appointment at any stated meeting, not more than seven months preceding the meeting of the assembly. And as much as possible to prevent all failure in the representation of the presbyteries, arising from unforeseen accidents to those first appointed, in the room of each commissioner, to appoint also an alternate commissioner, to supply his place, in case of necessary absence.

SECT. II. Each commissioner, before his name shall be enrolled as a member of the assembly, shall produce, from his presbytery, a commission under the hand of the moderator and clerk, in the following or like form: viz.

"The presbytery of
being met at on the
day of doth hereby appoint bishop

of the congregation of
[or ruling elder in the congregation of
as the case may be ;" (to which the presbytery may, if they think proper, make a substitution in the following form, " or in case of his absense, then
bishop of
the congregation of
[or ruling elder in the congregation of as the case may be ;)"] to be a commissioner, on behalf of this presbytery, to the next general assembly of the presbyterian church in the United States of America, to meet at on the day of A. D. or wherever ; and whenever the said assembly may happen to sit, to consult, vote, and determine, on all things that may come before that body, according to the principles and constitutions of this church and the word of God. And of his diligence herein, he is to render an account at his return.

Signed, by order of the Presbytery,
Moderator,
Clerk."

And the presbytery shall make record of the appointment.

Sect. III. These commissions shall, if possible, be delivered to the clerk of the assembly, in proper season, that he may have the roll of the assembly completed before the first session. Commissions, not produced at the opening of the assembly, shall afterwards be delivered only in the intervals between the sessions. No commissioner shall have a right to deliberate or vote in the assembly, until his name shall have been enrolled by the clerk, and his commission publicly read, and filed among the papers of the assembly.

Sect. IV. The general assembly shall meet, at least once in every year ; their first meeting to be on the third Thursday of May, 1789, in the Second Presbyterian Church in Philadelphia, and afterwards on their own adjournments. If there be not a sufficient number, for the transaction of business, convened before 12 o'clock on that day, those who are present shall have power to adjourn, from day to day, till a sufficient number shall have met to constitute an assembly.

Sect. V. On the day to which the general assembly stands adjourned, and between the hours of eleven and twelve, the moderator of the last general assembly, if present ; or, in case of his absence, the senior minister present, shall open the meeting with a sermon. After sermon, the members being in the house where the assembly is to hold its sessions, the same minister who preached shall, by prayer, publicly implore the blessing and direction of almighty God ; and shall continue to preside till a new moderator be chosen. For this purpose he shall call for the commissions of those present ; which being read, and the names of the members, enrolled in order, if there be a quorum, they shall choose a moderator.

Sect. VI. Each session of the assembly, as of all the other judicatories of the church, shall be introduced and concluded with prayer. And the whole business of the assembly being finished, and the vote being tak-

en for dissolving the present assembly, the moderator shall say from the chair ; " By virtue of the authority delegated to me by the church, let this general assembly be dissolved ; and I do hereby dissolve it, and require another assembly chosen in the same manner, to meet at
on the day of
A. D. ." After which he shall pray, and return thanks to God for his great mercy and goodness, and pronounce on those present the apostolic benediction.

SECT. VII. In order, as far as possible, to procure a respectable and full delegation to all our judicatories, it is proper, that the expenses of ministers and elders, in their attendance on these judicatories, be defrayed, by the bodies which they respectively represent.

The Power of the Gospel, tried by the different apprehensions of Believers and Disbelievers, in the prospect of a speedy Death.

ARGUMENTS drawn from experience, have a powerful application to the mind.— What we have seen in others, under similar circumstances, we must expect will take place in ourselves. What hath been their terror, will be ours also ; what hath been their comfort, we may expect will uphold our own souls, in the day of trouble, whether it be death, or the preceding afflictions of life. On this ground the gospel claims the attention of mankind. Under all possible evils in life it gives a support, when it is obeyed, which can be drawn from no other source, and in death, no other comfort can be named. As this change approaches, the past firmness of the mind is lost, the power of philosophy vanishes ; and reason, if forsaken by divine grace, cannot be assured of waking again into action. The gospel is our only assurance, that these eyes will ever open, or these minds ever think, after death lays us in silence.

Further, the gospel furnishes a support, which is always equal to the evils we endure, or apprehend. Supports of the mind drawn only from this world, go but a little way in upholding us. Under some small trials, we may find their benefit, but they do not rise in the same proportion as trouble increases, and beyond a certain point leave us wholly unsupported, which is eminently the case in death.— When we are leaving the world, its objects can no longer sustain the mind ; but the truths of the gospel rise higher, as nature sinks. The sources of confidence which it opens, and the comforts it administers increase, in proportion with the necessities of a dying Christian. A balm is provided for the wounds, which must be received in passing through the world. Death, which to our senses seems like the extinction of being, is changed, by the grace of God, into the commencement of a higher and more glorious life : The mortal, corrupting body is a seed soon to spring up again, by the power of a divine Redeemer, into a spiritual body, cloathed with incorruption and immorality :

And the ending of time is but the beginning of a glorious eternity. It was in view of these gospel blessings that David said, "precious in the eyes of the Lord is the death of his saints." "Mark the perfect man and behold the upright for the end of that man is peace." Speaking of the same subject, after him, an apostle said "O death, where is thy sting! O grave, where is thy victory!" The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

That all men must die cannot be denied, and it is probable the change is near to the greater part of those who read; also, it is uncertain whether they are prepared. What man of wisdom would not wish to be previously ascertained what his views of death will be in its near approach.

In the near approach of death, the following considerations will be troublesome to those who do not believe, love and obey the gospel.

Judging only from present appearances, and the evidence of sense, death seems to be an extinction both of the animal and rational being; or allowing the most, there is no such evidence of its continuance as can be a solid comfort to the mind. All that we see of the man looses its form and ceases its action. As the departed spirit gives us no notice of a continued existence, no evidence of future being can be derived from this source. The death of men appears to our senses as complete a dissolution, as we see in other things of the animal and vegetable world. A prevalent hope of immortality, that has been found among people who have not the scriptures of God, doubtless, has been principally derived by tradition, and some distant communications with those who have a knowledge of what God has revealed. We find the greatest heathen philosophers arguing on the subject with fear and trembling, as a thing which they strongly wished, rather than one which they firmly believed. By a revelation of the gospel of our Lord Jesus Christ, such evidence of a future existence is given, as may remove all doubt from our minds. How must the disbeliever of the gospel tremble, as death approaches! He may wish much, but if the word of God be discarded, must say to himself, "I know not but death is the utter end of my being! I know not but that I now bid an eternal farewell to existence, which has been so pleasing!

Perhaps the thought of complete and eternal misery might be more dreadful, but beside this there can be no other idea so afflicting as that of ceasing to exist. Such is the situation of those who reject the evidence of the Christian oracles.—They must fall before death as an awful conqueror, without knowing whether they shall ever be taken from his hand.

But if we allow, that without a revelation, there is sufficient evidence of existence after death, still, to those who are not Christians, there must be gloomy apprehensions of the change. The sting of death is sin, and the strength of sin is

the law."—When we know there is a God and a law, a consciousness of sin will immediately spring up in our breasts. "Those, who have not the written law, are a law unto themselves." Reason, directed by experience in society, must teach many moral precepts; and conscience must bear witness unto men that they have violated them and are sinners. Those, who do not believe and obey the gospel, can never prevent the following reflections from rising in their minds with terrrifying power, whenever they think seriously on the subject, and especially when they lie on the bed of death. "My own reason condemns much that I have done: my conscience is a witness against me: I know that I am a sinner, and fell a foreboding of the divine displeasure. Altho' God be a good being, this gives me no assurance that he will treat as a friend one who deserves to be treated as an enemy. Goodness to his larger family may require him both to pass by in the designs of his grace, and to treat me as an enemy! If I am thus treated, to how awful a state am I passing!—Therefore I dread his presence, and eternity appears awful! This uncertainty, this self-conviction spreads an insupportable gloom over my mind!"

As death approaches, some considerations like these must oppress the minds of those, who do not believe and obey the Christian revelation. There will be a consciousness of the need of forgiveness, without any certainty it can be granted. This uncertainty, where so much is depending, and to the dying man instantly depending, must make death appear to be an evil of the greatest kind.

There is also another view of this subject, which must alarm those, who, in the hour of death, do not sincerely rely on the gospel. If we go so far as to suppose, that without any atonement, God will forgive and receive to blessedness those who attain perfect conformity to his law and his own holiness; where shall we apply for this holiness, and how shall we obtain it? The gospel is as necessary to sanctify, as it is to forgive. If perfect holiness be an indispensible qualification for final glory, the powers of sinful men fall as short of attaining this, as they do of meriting the forgiveness of their many offences. A dying man will feel that he is a sinner, and must remain so without help from God. He cannot, of himself, attain the holiness necessary for his eternal well-being, and there is no help promised, unless he can find it in the gospel of Jesus Christ. In quitting this world he leaves the objects of his delight, and carries with him no treasure, no support, no promise of forgiveness, no power to rescue himself from his immoral dispositions, and to prepare him for rest in the kingdom of God.

The wretched state of a dying disbeliever, hath been imperfectly described; but how doth the gospel remove these evils, and the apprehensions of them, from the mind of a sincere Christian, so that he is able to say, "O death, where is thy sting! O grave, where is thy victory! The gospel hath a sup-

port for every situation; a remedy proportioned to every want and danger. There are trials both in life and death, under which the Christian finds himself supported by a love of God, and belief in his wisdom. His faith views a holy governor of the universe, by the most perfect means, executing the plan of infinite wisdom; and while he accords in the general scheme of divine counsel, every event for its completion, as it is adjusted by unchanging rectitude, will appear to be a sufficient cause for contentment: He can approach the Most High, through a Mediator, as a covenanted and faithful God: He sees his Redeemer governing the world, to advance by the same means, his own highest glory, and the best good of his faithful servants: The rod is to him a covenanted blessing, and the sweetness of resignation far surpasses the pain of enduring. With this faith, he is, in a great degree, raised above the passing evils of life, and in the midst of apparent adversity can say, "Though he slay me, yet will I trust in him." —"The Lord reigns, let the earth rejoice." Thus the Christian is firmly supported under the necessary evils of life.

On the truth of revelation, he is assured his existence shall continue. Life and immortality are brought to light in the gospel, and death, which appears to the senses, like an extinguishment of being, is but an enlargement of rational life; it is the falling of prison walls, which confine the mind in its views and operations. On the faithfulness of a divine promise, he expects to come more immediately into the presence of God, where a knowledge of glorious perfection shall open on his mind in a new manner; truth become more apparent; all the powers of the mind both for acting and enjoying, receive new energies; that depravity which is a source of error be removed; the reality and glory of the rational universe be more conspicuous, and his own means of communing with it, assume the most perfect and permanent form.

The resurrection of the body, is another truth of the gospel, which is full of comfort to the Christian in his views of death. There is a promise of God, that these bodies shall be raised, in contemplation of which the apostle triumphed, "O grave, where is thy victory!" The great Captain of our salvation, in his own resurrection, gave a sensible pledge of the fulfilment of the promise. The dying Christian is willing to yield up that body, which hath been an instrument of weakness and sin, that it may be purified by his Redeemer's power. He knows that what is sown a natural and corruptible body, shall be raised spiritual and incorruptible in the fashion of the glorious body of Jesus Christ.

The gospel assures a dying Christian of the forgiveness of sin, it both teaches that God is sufficiently good to forgive, and has provided the means of doing it most gloriously for himself. To all, who come to him in a right manner, he hath brought himself under a most solemn obligation to give eternal glory. In this confidence, a dying Christian approaches eternity with humble serenity,

and though he feels himself a sinner, knows that he shall have all needed blessings through the blood of Christ. The glory of God, the honor of the law, the good of the whole kingdom are reconciled to his forgiveness, so that he knows he may be forgiven and delivered from the wrath due to his many offences.

To make the ground of a Christian's hope most firm, the gospel provides a sanctifying power, whereby his heart may be perfectly conformed to God and prepared for heaven. Christ hath purchased the holy spirit to help all his infirmities, and though, in the approach of death he feels much remaining sin, by faith he is assured that a good work is begun in his heart, which God will never forsake. By a consciousness of the fruits of the spirit, in his own heart, he comfortably determines he is sealed with that Holy Spirit of promise, which is the earnest of his glorious inheritance, until the redemption of the purchased possession. These are the prospects; these the promises which enable a Christian to rejoice in the prospect of immediate death: A promise of immortality; of a holy and glorious eternity; of the forgiveness of all sin thro' the precious blood of Christ, so that he may approach the Lord as a reconciled God; of the Spirit to prepare him for his inheritance, that he shall be guided by divine counsel through life and death, and afterwards received to glory to be ever with the Lord. How pleasing is the prospect, of being admitted through sovereign mercy and sanctifying grace, into the presence of God, to see as we are seen, and know as we are known: Even into the presence of him, of whom the heart now says, "whom have I in heaven but thee, and there is none on earth I desire beside thee:" admitted to love, to adore and grow forever in a knowledge of God's wonderful nature and works. On these grounds the Christian approaches death and closes his eyes with a confidence which is infinitely better than all which the wealth, honor or philosophy of the world can give him.

There will soon be an hour in which every reader will find himself passing into the immediate presence of his Judge, and and feel the need of Christian faith for his support. Though sin may appear pleasurable to the living, to the dying it will be a sting. That Christian revelation, which declares the eternal existence of all men, promises support in death and succeeding glory, only to those by whom it is obeyed and loved. The Christian triumph is reserved for them, who live Christian lives and resemble their Saviour's temper and practice.

MONITOR.

On the Backsliding of Christians.

THE true disciples of Christ frequently lose their first love, and backslide into a state of coldness. Young converts, on the wings of faith and love, observe this, and do not think it possible they should ever fall into the same state; and some-

times they are ready to suspect the sincerity of those who have long been believers. Ere long we find them in the same condition, assailed and overcome by some temptation, the world hath obtained such an ascendency that their voices are untuned and their joys fled. We are speaking of those who have been the subjects of a gracious renovation by the Spirit of God, and according to his promise shall be preserved to eternal life, for it would not be strange to find animation in things pertaining to religion fled from the self-deceived. As they had no root, we must expect them to wither, and return back to the mire from which, for a moment, they supposed themselves to be raised. Such, having no principle of life, cannot bring forth fruit.

It is far more strange that we should find real Christians in such various frames as we often observe. Sometimes, animated in duty, filled with joy and on the top of Pisgah, in full sight of the heavenly Canaan, ready to say, though I die with thee, I will not deny thee ; at other times, the slaves of sense, overcome by the world and the depravity of their own hearts, almost destitute of hope, and in deep bondage through fear of death. We find the people of God in those different states ; one a state of fear and sorrow, the other of triumph over the world. This variation of character, where it happens, is the trouble of pious persons, and often proves a stumbling block over which the unbelieving fall into deeper perdition.

Two interesting questions arise on this subject : Why doth God permit his people to fall into such coldness of religious affection as they often manifest : And by what means can such backsliding be prevented ?

Some of the reasons for the divine permission may be far above our discovery. The sovereignty of God, in many of his works of nature and grace, arises from reasons of wisdom, which creatures cannot at present, and perhaps never will explore. Other reasons may be suggested, why Christians are suffered to slumber and backslide into formality without the sensible power of religion.— This is a manifest proof of the frailty of creatures, and teaches them humility and their dependence on the influences of divine grace. After Christians have had sensible exercises of love, and felt strong in the faith, they insensibly fall into an opinion, that they can stand by their own pious resolutions, and such principles of integrity as they recognize, in their own hearts. This opinion of a finite understanding must be corrected by experience. Experience only can give to creatures a just sense of their dependence.

The holy angels of heaven needed the example of apostacy in their own number, to shew them that the efficient goodness of the Creator was necessary to preserve them in innocence. The fall of David and of Peter, were fit means to teach Christians on earth the same truth. Although every Christian is taught the same by his own frailty, his repeated backslidings against the love and light

of the gospel. The events of futurity are unknown. How far such examples may be necessary in the untried state to which we are passing, to keep in mind the dependence of creatures, both for natural existence and spiritual life, we know not. Revelation assures us that elect angels and men shall not apostatize, but doubtless their preservation in that state, as it is in this, will be through means. The frequent backsliding of Christians in this world, sometimes into open sins, and sometimes into coldness of holy affections, may be necessary means to teach them dependence, humility, and prepare them for unfolding glory in heaven.—Spiritual pride is a besetting sin, which nothing more effectually humbles, than the evil things into which we often fall. Therefore the wisdom of our Redeemer teaches us we must abide in him to bear fruit to eternal life.

If creatures in this world are so dependent for spiritual life, they must be the same in heaven; and the certainty they will be so through eternity, arises from the very structure of finite minds. It is required for the glory of the great First Cause. The frailty of Christians, both teaches them humility before God, and proves the need of a constant, divine efficience to preserve the rectitude of his spiritual kingdom. The Lord Jehovah is the fountain of holiness, glory and blessedness: He is the only Being in his nature immutable: It is not consistent with his sovereignty to impart to any creature a power of standing in himself: Even the man Christ Jesus is preserved by an indissoluble union with the godhead, which is engaged to him in the eternal covenant of redemption. These are some of the reasons why God permits Christians, on this side of the grave, to backslide. Hereby he is justified in the dispensations of his providence and grace; but let every reader remember, that it doth not justify himself in formality and imperfection.

There is another question of great practical importance. By what means, may backsliding in the Christian life be prevented? The sovereign efficiency of God acts through the instrumentality of means. This, so far as we can observe, is a law of action which God hath imposed on himself in all his works of nature and grace. Therefore, certain means are appointed for our use to prevent backsliding; if these are faithfully used, we may hope for preservation through the effectual grace of God; if these are neglected, we have all reason to fear the aids of the Holy Spirit will be denied; and if these are denied, we shall fall.—Our blessed Lord hath himself given a direction, which ought never to be forgotten by his people. "Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: Without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye

shall ask what ye will, and it shall be done unto you."—If we abide in Christ, by a sensible and living faith, and ask of him, he will not suffer us to backslide into a state of formality, which is destitute of the present power and comfort of religion. Is it not by the blood of Christ we are redeemed? Is it not by his Spirit we are renewed and sanctified? Is it not by faith in him we become united to the kingdom of God? Are not our perseverance, comfort, and glory treasured up in him, as the great Head of his church? To whom, then, shall we apply for daily grace, that we may be richly stored in holiness and comfort? Surely to him.—"Without him we can do nothing."

As it is faith which first unites the soul to Christ, so by faith the Christian ought constantly to apply for new supplies of grace. Whenever he becomes remiss in the applications of faith, his love will be cold, the world dangerous, and his heart ungovernable. He will say, it is not with me as in days past. This is a principal cause thro' which backsliding is introduced.

What are the means through which faith is kept alive and increased? These are what we denominate the means of grace.—They are means commonly accompanied by the Spirit of grace from God.—Meditation on the truth, examination of our hearts and practice, reading the scriptures, prayer in the congregation, family and closet, a strict observation of religious duties on the Sabbath, free and humble converse with Christians, and a due attendance on the ordinances of the gospel. These are principal means appointed by God, through which the Spirit sanctifies the heart, and preserves a living faith in Christ. The approach of formality and coldness in Christian affections, may usually be discovered by a disregard of the means of religion. When we observe this in ourselves, we may determine the danger to be imminent.

AN EXPERIENCED BACKSLIDER.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE

Memoirs of Mrs. Sarah Bradley.

MRS. SARAH BRADLEY was born in Farmington, in 1721, and was the daughter of Mr. Nathaniel and Mrs. Joanna Porter. She removed to Bethlem, with her parents, about the age of thirteen; and was married to Mr. Samuel Church, 1739. She naturally possessed an amiable disposition and pleasant temper, which were highly improved by early religion. Her father and mother were very faithful in their instructions, example and prayers. By their assistance, she, in her childhood, learned upwards of fifty Psalms and Chapters of the holy scriptures, and a great variety of Hymns: these were of great use, and comfort to her, after she was eighty years old, and had become blind. The devotional fervor with which she repeated them, was striking; and can be but imperfectly described. Dr. Lowth writes much of the beauty of Hebrew poetry; and the sublimity of the music used in the temple worship.—

But the writer of this sketch, can scarce conceive of a more animating exhibition, than the recital of the 103d Psalm by an aged saint, blind with her bodily eyes, but full of the visions of strong faith, and her soul glowing with the hope of a blessed immortality. Her accents and cadences, like variations in music, would frequently give a new turn of thought to the whole recital. The reader may have some idea of the exhibition, if he will turn to this peculiar Psalm, (103d,) and in reading, will put a strong emphasis on the word *Lord*, in the first verse; and then reading the verse again, and putting a strong emphasis on the word *holy*.

After running through her variations, which made it always a new psalm, and always the same: and knowing that it was piety of heart that gave her those powers of Garrick and Handel, to hear her close with the 20th, 21st, and 22d verses was a feast of fat things to a soul of Christian taste. Other portions of the sacred scriptures, and hymns, were often repeated by her in the same peculiar manner.—The Westminster catechism, was also early committed to memory, and in old age, as she expressed it, became "an excellent directory to the *blind*." She often made the repetition of its questions and answers a mean of self-application, and examination, deliberately asking herself, "Does my soul love and accord with this truth?" Experiencing the benefits of these instructions in her childhood, she was zealous in her exhortations to all parents, that they should be as faithful to their children as her parents had been with her, and that her children, and her children's children, might not forget her instructions; at the age of 84 years, she, in the presence of several of them, repeated her chapters, psalms and hymns, and gave to each a visible token, directing that they should be preserved as a memorial to her numerous descendants.

Mrs. Bradley professed religion in her eighteenth year, and was the mother of nine children by her first husband, Mr. Church, and was not without the troubles incident to domestic life, but complaint she rarely made to her most intimate friends. There was a rock in a field, behind the house where she had lived, that was her bethel. In that place, she said, on her death-bed, "I told my sorrows, and there I have had most of my secret Christian comforts."

With Mr. Bradley, her second husband, she lived upwards of thirty years, and by him she was made the mother of two more children. During this long period she had many mercies, and some sore afflictions. In trouble, she always retired to her bethel rock, as she called it, and there, said she, "in God's own way and time, I always found that relief which I sought."—This singular woman was also remarkable for making the best of all occurrences in providence. While it is common for most people to be telling of their troubles and trials, she was always telling over her undeserved mercies. The happiness of her lot, the competent provisions of Divine Providence for her; the kindness of her children and grand-chil-

dren to her in her old age; the kindness of Christian friends; the wisdom and kindness of her heavenly Father, in all his dealings with her; descending down even to the conveniences of the room where she died; the singing of birds in a neighboring orchard, and the noise of fowls at her window—all was well—all was merciful and kind. The cheerfulness and serenity of her countenance, informed all who visited her, that there was peace within.

As she drew towards the close of life, her heart and soul seemed to be drawn forth in prayer for her children and descendants; for ministers of the gospel and the churches for missionary societies and missionaries. Her views of Christ's kingdom were greatly enlarged, and her fervent desires that it might come with power, in a measure swallowed up all other thoughts and concerns. Its progress and increase were the principal subjects in all her prayers. When ministers of the gospel visited her, a portion of her time was always devoted to animate them in the faithful discharge of their duty. She took the liberty to address them appropriate to their peculiar trials and troubles, so far as she knew them; telling them that they served a good master who would certainly notice and reward their faithfulness, and if their profession had few worldly emoluments, it was the noblest employment on this side heaven. With the gradual decays of old age, "like as a shock of corn cometh in, in his season," she continued to the 21st of October, 1806; when her youngest child was putting her to bed for the night, she requested to be turned on her side, thinking she might sleep better in this position. When all was adjusted she bid her daughter good night, adding, "if this should be my last night, remember to give my love to the *ministers*."

Whether she alluded to the order in general, or to those in particular who had visited her, is not certainly known. These, however, were the last words which she uttered in the full possession of her reason. For a short time, she languished in a deranged state of mind, and then fell asleep. But even in her derangement, it was edifying to stand by her dying bed; broken fragments evidencing the same temper of mind and haart would escape from her faultering tongue. In health she had often told her Christian friends of the faithfulness of her father and mother in giving her religious instruction. She could distinctly repeat several lessons, which she had received from her father, when a little child, and sitting on his knee: how he explained his parental dedication of her in baptism, she could also repeat, together with much of the matter and manner of his prayers. In old age, it was a pleasing source of meditation with her, to look forward into the world of blessedness, where it was possible as one new born in eternity, she might again sit on her father's knee, and be instructed by his spirit made perfect, in the glories of the divine character and the wonders of redeeming love. In her derangement, just before death, her mind seemed to be

wholly bent on this train of thought: "Let me go to my father!!" was her constant request to her attendants.

Such was the power of divine grace on a plain, illiterate woman. So amiable is old age, when nurtured in the admonition of the Lord in childhood and youth. Here is encouragement for Christian parents to train up their children in the way they should go. Here is actual experience of the utility of early committing the treasures of God's word to the memories of our offspring. Here is encouragement for ministers to preach and be faithful; God knows how many of his precious ones are praying for them. In a word, here is the Christian religion in its glorious simplicity.

How insignificant and contemptible are the little accomplishments which the gay, and fashionable, are anxious to attach to the bodies of their children, compared with the solid and everlasting embellishments of the mind and heart!!!

Misfortunes and small imprudences lead to great sins, illustrated in the Catastrophe of Lanatus and Philesia.

THIS fact is selected, not for its being distinguished by any new events in the history of human life, but to lead the minds of your readers, to a subject on which many have not meditated: The influence of small events to form the characters, and determine the destiny of men. On this subject, the writer has often meditated with astonishment, and the result of his reflections have been to adore the sovereign providence of God, and beg that every hour of his life, he may comply with the apostolic injunction, "pray without ceasing."

Lanatus and *Philesia* were the children of parents respectable, not by immense riches, but by agricultural industry, and a common attention in their families to the established rules of morality. *Lanatus* is now a beggar, and *Philesia* is more deplorably lost. In youth, these young neighbors appeared formed for each other, and the writer stood in the circle, where their mutual faith was pledged. It was a pleasant season, and the company congratulated each other on an event, which all said was proper. The young people were settled in a habitation midway between their parents; and for two years all was pleasing, prosperous and virtuous, neither had nature failed to add her blessing to their prospects.

Lanatus, on a certain occasion, with a number of his young townsmen, was called to discharge a small public trust, for which purpose they met at an inn.

While lawfully met, on a lawful occasion, some bad company in another apartment fell into an affray, which called every part of the house together.—Here *Lanatus* found one, who had been the companion of his childhood, under necessity of an endorsor for a small sum. Compassion led him to give his name. This renewed an old acquaintance, and he soon endorsed for larger sums, until

the call for payment reduced him to difficulty. From this moment, he became a ruined man. His friends were changed; his countence was altered; his business neglected; his farm mismanaged, and his family overspread with gloom.—The cheerful fire-side was exchanged for the tavern, until intemperance ruined him, and his possessions were sold. His ambition of being respected was lost; and he is now, frequently, seen begging by the sides of the fields, which he once cultivated. The man is lost to himself, his friends, and the world!!—— Thus many have been lost!

Philesia! Unhappy *Philesia!!* She resisted the torrent of adversity as long as it could be done by industry, and an uncommon degree of female fortitude: She resisted until the curtains wrought by her own hands were sold at the post; until her husband was her shame, until she was left houseless, and her little girl went to live with an aunt. Here fortitude failed her. Woe be to the creditor, who engraved against her by his seducing power the threatenings of the divine law, in addition to all her other woes.

Philesia! when I meet thee I weep, and tremble in consideration of the frailties of nature! Now thou earnest a hard living by service in a rich town, which was once supplied with thy cheese and sweet meats. This is indeed, a reverse in human life. Human life! it is frail! From its beginning, under the most prosperous circumstances, no man can know how it will end.

But where were the parents of *Lanatus* and *Philesia*, through all this scene of ruin? Why have we not heard of them in the place of woe? Why have we not seen a father's or a mother's hand, stretched forth to rescue their first born from destruction in the hour of temptation and unforeseen evil? It is strange, that we have not, but as are the childrens, so are the parents, creatures of weakness and error.

The parents of *Lanatus* were mightily attached to property; The loss of a few pence, appeared to them like the forfeiture of a princedom. They had given what they meant to give, and parting with one hundred dollars more could not be compensated by the salvation of a child's family. In addition to this the younger branches of the family became noisy, and no hopes could be obtained from this quarter.

The father of *Philesia* was a very touchy, as well as avaricicus man. He did not feel an immediate obligation on himself. Her mother was a weak and irresolute woman, and had no voice in the destiny of the young family.

It was before said, this fact is not selected because it is distinguished by circumstances more extraordinary than many others; but to lead the reader's mind to a subject, on which many have not meditated: The influence of small events to form the characters of men, and determine the destiny of families and of human life.

The lives of men, and of families are composed of parts, each one of which as means leads on to the formation of the whole:

Over this whole, the eternal counsels and daily providence of God have a controling and irresistible influence. Also, thro' this whole, the care and means of men have an influence subordinate to the sovereign will of God. Why was the family of *Lanatus* so overwhelmed with evil? It was the will of God; doubtless also it was the effect of human depravity; neither could it have taken place without the necessary means. The counsels of God we should adore, the depravity of human nature is cause for the mourning of all men; the means thro' which this depravity acts, in a certain sense, are placed under our own power, and here it becomes us to watch with all prayer. The intemperance of *Lanatus*, and the imprudence of *Philesia*, were doubtless imputable to the folly of their own hearts: but under other circumstances this folly might never have wrought its baleful effects. Were these persons guilty? Doubtless they were. Were these persons more guilty than others would have been, in a similar situation? Reader, this is not a point to be determined either by thee, nor by me. God is holy, and all men are unholy. Why was the young family destroyed, while others were preserved? Thou must look to the counsels of the eternal mind, and not to the shallow conjectures of a creature, to determine so great a question; but if thou dost apply to him to be resolved, remember, that secret things belong to God.

Can the reader refrain from praying "lead us not into temptation?" Can he refrain from obedience to the apostle's injunction, "Pray without ceasing?" Can he doubt either of these two truths, "that God is a sovereign and reigns in righteousness," also that "the ways of sin are death?"

May we all act wisely and partake of the grace of God, bringing forth fruits unto eternal life.

A. M. G.

Religious Intelligence.

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TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

AT your request, I send you the following account of a work of divine grace in Coventry, North Society. You will give it a place in your Magazine or not, as you shall judge proper.

ALENGTH of time before the revival began among us, it was a common thing for Christians when together, to exclaim one to another in accents of sorrow, What a remarkably stupid and dead time it is with us!!! Ravages had been made on this church, by repeated instances of mortality, and there had been frequent removals into other parts of our country. A serious and deep concern for Zion's cause, seemed to affect the hearts of some. A few were very desirous that a religious conference might be appointed, and that it might be statedly and regularly attended, at seasons agreed on for that purpose, though but an handful

of people should convene. One great object of the meeting was, to pray for the out-pouring of the Spirit of God. These meetings were kept up more than a year and a half, before a work of grace became visible. Sometimes these meetings were well attended, and at others very thinly.

Weeks before it was known, that the dew of heavenly grace was distilling upon us for our refreshment and joy, so few attended these religious meetings that a consultation was held once and again, on the expediency of prolonging them.—While in this state of doubt, gloominess, and thick darkness, God was pleased to let his people know, that his own cause was in his own hand, and that he had power to build up Zion.

The latter part of the winter and through the spring of 1808, it was noticed, that our public assemblies on the Lord's day, were much fuller and more solemn than usual:

A religious work was first known to have commenced, during the last year, on some of the last days of the month of May, or the first of June. It now appeared that the Spirit of God had been specially moving on the minds of individuals for months, and sweetly constraining them to love the Saviour, and to walk in obedience to his precepts. The number of awakened persons at this time, was not known to exceed twelve. One instance out of this number, has afforded so striking a display of the reality of divine influence and power, upon the hearts of men, that I know not how to suppress some circumstances attending it.

On a certain day a man between thirty and forty years of age; whose outward circumstances in life were prosperous, who would as readily make merriment for himself and others, about religion or religious people as any other matter—who had repeatedly been heard to say, that his conscience, for many years, had not reproached him—who loved the company of the fashionable and the gay, the trifling and the inattentive, called at my door, and with his usual complaisance, asked me if I would not go that day, and make his companion a visit. Asking after the reason, he, with a great variety of mental emotions, visible in his countenance, expressive of his indifference towards serious things, replied in a smiling, pleasant way, that her body was in good health, but her mind was sick. Five days after this, he sought an opportunity, and observed in words to the following purport.

"Sir, on Friday last, I was at 'your house, and requested that 'some instructions might be 'imparted to my companion, 'under her deep trouble and 'distress. Since that time," added he, "with a quivering chin, 'a faultering speech, and his 'eyes full of tears, I have per-'ceived the like need of the like 'instructions myself. Last Sa-'turday," proceeded he, "in the 'morning as I was rising from 'my bed, my wife made a seri-'ous remark, which, for the mo-'ment took deep hold of my 'mind. The impression, how-'ever, was very soon effaced, and 'I went about the concerns of

'the day with my usual thought-
'lessness. Having returned
'from labor towards evening,
'Mrs. —— observed to me, that
'she had been favored with the
'company of a serious woman
'that afternoon, calling her by
'name, with whose conversation
'she had been much entertain-
'ed. I replied, that I did
'not know about her religion,
'intimating that she was full of
'enthusiasm and hypocrisy, and
'not worth regarding. Then I
'made some observations, which
'had the cast of ridicule on
'Mrs. —— for being serious.—
'Immediately after having done
'this, I was compelled to take
'my seat, and to consider what
'I had been saying. My dis-
'tress was great, and the more
'I contemplated on my conduct,
'so much the more my distress
'increased. I had no rest that
'night. Sabbath morning I went
'to the house of God, where
'for the first time I heard a ser-
'mon, tho' from my childhood I
'had been taught to reverence
'the Sabbath, and to frequent
'the sanctuary. Monday I could
'attend to no labor abroad, tho'
'my business was urgent. On
'Tuesday, sat out with a de-
'termination that I would labor.
'Passing through a meadow of
'mine, that was in a very flour-
'ishing state, and promised a
'rich and plentiful ingathering,
'the thought came across my
'mind: Here I have lived year
'after year in prosperity, I have
'been blessed in every thing
'*that I have set my hand unto*
'*for to do*, but to this day have
'never been mindful of the giv-
'er. I was so much over come
'by a sense of my ingratitude
'to God, that I relinquished the
'object for which I sat out, and
'returned to my house, where
'I spent the day, bewailing the
'wretched life I had lived."

Here he was interrupted by a question, What, Sir, is the matter? He answered, "I am a 'poor, undone sinner, and have 'spent all the past years of my 'life in complete ignorance of 'my real situation. What a 'wonder that I have been suf-'fered to live, that the forbear-'ance of God, has not, long 'since, been exhausted, and my-'self made an eternal monu-'ment of Divine vengeance.— 'My companions have been the 'fashionable, the trifling, and 'the thoughtless; my conduct, 'when in their company, makes 'me ashamed, and ought to 'make me tremble. How dif-'ferently the bible appears to 'me from what it has done in 'years past! I have read it per-'haps as much as my neighbors: 'those passages which suited 'my taste I approbated, and 'others I rejected, it is a new 'book to me, wholly new!— 'Those scriptures which I have 'been wont to reject, are now 'the only truths in which I can 'take any satisfaction. Oh! 'how have I been swallowed up 'in earthly pursuits. What an 'opinion I have had of minis-'ters, and of all serious people, 'as persons gloomy, without en-'joyment, and under a strong 'delusion: but now I am con-'vinced, that they are the only 'happy people. What can I 'say, or do for my vicious com-'panions." Here he was again interrupted by a question, Are you willing that they should be made acquainted with your present views and situation?—

"I have no other objection but 'this, that it may be a means 'of causing them to trifle the 'more and to commit the more 'sin." Would you not even now gladly return back into your former state of thoughtlessness, and pursue the world with the same unconcern that you have hitherto done? "Oh, 'no! these days, notwithstanding the greatness of my present distress, are the happiest 'days I ever witnessed in my 'life. The world is all vanity, 'nothing could prevail on me to 'go back, yet I am afraid lest 'God should leave me to myself, 'I have been so wicked and so 'vile. I would prefer continuing as I am to my dying day, 'though at the last I should fall 'a prey to the righteous vengeance of God." It was observed to him, It is well known, Sir, that you have been the very man you describe, and you have reason to fear and tremble, lest God should withdraw from you, and never impart to you an interest in his grace. "I know 'it," said he, "but I hope that 'God will not forsake me."— From this time, this man, who, but a few days before, had been heard to say, that by religious meetings, he verily believed, the parish would be ruined, and now became a regular and faithful attendant on them himself. This instance of awakening, seemed to be improved in the hand of God, as a means for a time of shutting the mouths of all who were disposed to gainsay the work. New instances of awakening appeared from week to week. On Thursday of the last week in August, a public fast was observed by the church and society. There was a general attendance. On the same day there was a funeral, and on the same day a ball by some of our young people; so that we had in the parish, on the same day, fasting and praying, a funeral solemnity, and a dance.— The Monday following, one of the managers of this ball was shot instantly dead, in a military company. This providence had an alarming effect on the minds of our youth, and, as we have reason to believe, was sanctified to some few.

The good work gradually progressed until the beginning of the month of June 1809, since which time the apparent attention among us has greatly subsided. From the time it was known that there was a special work of grace began, religious meetings were multiplied. One stated lecture every week at the house of God, through the pleasant seasons. In the winter it was removed to a private dwelling. Other meetings in various parts of the parish were holden, three and four in a week and well attended. During the term of about one year, forty persons have been added to this church, two stand now propounded, six or eight others have gained hopes that their hearts are reconciled to God, and as many as fifteen others who seem to be considerate and enquiring after God. How it will issue with those who are now enquiring, is known only to him who knoweth all things. It is feared however that their impressions are not deep enough to produce any change of character. In a number of instances among us, attention has

been excited, and impressions seemed deep for a time, which have proved as the morning cloud and early dew. The attention of such individuals may never be called up again.

Those who have already named the name of Christ, we say it with satisfaction, have hitherto conducted with propriety. A sweet harmony subsists among the brethren. Our public lectures, and other religious meetings, are now but thinly attended. It is our daily prayer that God would not take away his Holy Spirit from us, but to these droppings, would add from his fullness a plenteous shower, which shall water and refresh every family and soul in the midst of us. The things we have already witnessed, have been truly refreshing to the friends of the Redeemer, their hearts have been much delighted in beholding these new trophies of his victorious grace.

The views and exercises of the subjects of this work, do very well correspond with those which have been so often described in your useful Magazine. Few instances have appeared where the mind seemed to be filled with great terror. The work has been characterized, by a deep sense of the depravity of human nature, and of the vileness of sin as committed against a holy God. The subjects of the work have often been melted into tears, under a sense of the exceeding goodness of God to them, and of their own base ingratitude towards the Giver of all their blessings. They have uniformly been disposed to justify God, and to condemn themselves. Their convictions have been deep, pungent and rational. Nothing of enthusiasm or of false zeal hath appeared. Some to whom a good hope has been imparted, have experienced lively joys; but more generally the mind has been filled with a calm and serene peace, disposed to acquiesce and rejoice in all the distinguishing doctrines of the gospel, and to give all praise to God through Jesus Christ our divine mediator. The good work of which we speak has from the beginning till now been accompanied with the greatest order and regularity. It has been so carried on under the good providence of God, as to stain all the pride of human glory, and to leave nothing for his people to glory in but the Lord.

With due respect, dear sir,

I am affectionately yours,
a younger brother in the
labors of the gospel
ministry,
E. T. WOODRUFF.

Coventry, Aug. 21st, 1809.

Connecticut Bible Society.

THE Directing Committee of the CONNECTICUT BIBLE SOCIETY, request those members, who wish to avail themselves of the right to receive two Bibles, on their subscriptions, according to the Constitution of the Society, to make application to the Secretary, Mr. Henry Hudson, of Hartford, on or before the 11th of November next.

They also give information, that from the first day of January next, as long as the *means* shall be furnished, the Secretary will

keep Bibles in constant readiness for gratuitous distribution, according to the benevolent designs of the Society.

The Committee likewise beg leave to invite the attention of the well disposed to such further arrangements as, to them, seem calculated best to accomplish the purposes of the Institution.

The way is now nearly prepared to commence the distribution of the Holy Scriptures among the destitute. Several generous contributions have been already received. These form a beginning highly propitious and encouraging. They give animating reason to expect, that, by the exertions of those who love the Word of God, and realize its essential importance in the divine scheme of man's salvation, the necessary assistance will be afforded.

For the purpose of collecting and remitting monies, therefore, in time to come, the Committee request and hope, that some person or persons, in every Society, and among people of every denomination, will, without delay, undertake the agency re-recommended in a former communication. To the Committee it appears, that, in most instances, none are situated so favorably for taking on themselves a primary agency, as ministers of the gospel. It is obvious, however, that on a voluntary agency, by whomsoever assumed, the Committee must place their dependence for those continual supplies, without which the Institution can neither be lasting nor extensively useful.

The next care of the Committee is that of *finding* and *supplying* those destitute families and individuals, who are the objects of the Society's charity.

Here, also, no less than in the procurement of monies, the Committee ask—because they *need*—the assistance of some one, or more, in every district and neighborhood. They would respectfully *urge* it, as altogether necessary, that, at least, *one* person, in each smaller division of civil society, take on himself the task of finding the destitute, in his own vicinity, together with receiving the books, and distributing them, in behalf of the Institution. The task, it is believed, to the small extent here requested, can neither be difficult, nor require much time; and to the heart, warmed with pious benevolence, the communication of the best good, in this way, must be a source of permanent and pure enjoyment.

The Committee, therefore, trust, that they shall not be thought too urgent, though they *repeat* their request, that in every town, and as far as necessary, in the less circles of society, ministers and others enter, with resolution, upon this service, and become *personally certain*, that, by such means, as shall be judged most expedient, the service is there performed. As to the *manner*, however, of obtaining contributions—of finding the destitute—and of putting the Bible into their hands—the agents in this work of piety can best determine.

One arrangement further is thought necessary in this communication.

That the business of obtaining the books for distribution, may be correctly transacted, every agent is desired to make

application to Ichabod Lord Skinner, Esq. the Rev. Abel Flint, and the Rev. Henry Grew, all of Hartford, who are a Committee for drawing orders on the Secretary for that purpose.

It is, perhaps, needless to repeat, that the distribution of the books must be left to the care of those, who shall have become acquainted with the names and condition of the destitute.

The Committee would here close the present communication, had they not learned, that a few have thought the plan of the Society too limited; supposing that the indigent and careless in this state, formed its *only*—or, at least, its *principal* object—and concluding, that those here, who need to have Bibles given them, were too few to render a BIBLE SOCIETY expedient.

On this opinion it might be sufficient to observe, that such is the incalculable value of the Holy Scriptures, as to render the placing of them in the hands of a very few, an article well worthy of forming a BIBLE SOCIETY to accomplish, if there was no probability of its being otherwise done.

But allowing it true, that those destitute of Bibles in this State, are so few as to render the formation of a BIBLE SOCIETY needless, on *their* account—what conclusion would a *Christian* draw from the fact? It must be this only, that the demands of pious charity are doubly strong upon us, in behalf of those many millions, in other regions, who are less highly favored than ourselves. Does not abundance, at home, imply always the duty of sending supplies among the needy abroad?

The committee are persuaded, however, that the opinion here mentioned has no foundation in truth. This institution might be highly useful, if there was no need of charity, to bestow the word of God, on the indigent, beyond the limits of Connecticut. That numbers here are destitute, through poverty, does not admit of a doubt. The rational prospect of doing at least, some of them good, for both worlds, every Christian will acknowledge to be a reason invincibly strong for instituting a BIBLE SOCIETY. The deplorable condition of some in this state was apparent when the attention and assistance of the well disposed were first invited to the great object of the institution.

Nevertheless, the *field* of the society's intended operations was then understood to have no bounds, but such as the want of pecuniary aid should fix.

Therefore, in additional explanation—if necessary—of the Society's designs and hopes, the Committee would here state, that the destitute of Bibles in Connecticut and its vicinity will be among the *first*—though, by no means, the *only*, or the *principal* objects of the institution. To assist in "the circulation of the Holy Scriptures," among the needy and perishing every where, was the great motive which led to the formation of this Society and it is, therefore, to be understood, that the CONNECTICUT BIBLE SOCIETY, as far as the well disposed shall furnish its committee with the

requisite means, will continually co-operate with similar institutions throughout the Christian world. It is one of their strongest wishes—and it will be numbered among their choicest felicities—to send Bibles to the real objects of religious compassion and charity, wherever found.

The committee view it as a matter of devout acknowledgement and praise, that the all wise and gracious author of the Holy Scriptures, has, thus far, caused this institution to meet a reception so extensively cordial.—They feel much confidence, that ministers and others, incited by the prospect of accomplishing great good, will cheerfully, as circumstances shall permit, undertake the agency requested in the foregoing communication. Great is their encouragement to hope, that the time is not far future, in which "every person "capable of intelligent read-"ing," shall enjoy free and profitable access to that precious volume, whose pages, on the highest possible authority, forbid every thing that is wrong and ruinous, and command every thing that is right and necessary to salvation.

In the name of the Committee.
ABEL FLINT, *Clerk.*
Hartford, Sept. 4, 1809.

Christian Union.

THE true churches of our Lord Jesus Christ, which agree in their opinions of the essential doctrines of the gospel, and the duties of a Christian life, in every age, have been so divided as in a great measure to prevent the communion which ought to take place among the people of God. Some causes, which produce this, can never be removed on this side eternity. Distance of place, difference of character, language, and local customs will ever form a line of distinction between those who love the same Lord: But it is, in a great degree, owing to our want of exertion that these impediments to mutual charity are not more removed than we have yet seen. The divisions of nations with all their awful animosities and oppositions of interest, ought not to separate the hearts of Christ's followers, who look to the same cross for redemption, and the same heaven for glory. Let every true believer exhibit the fervent love of a disciple, which is the characteristic of his holy profession, whether he inhabit Europe or Africa, Asia or America. Let him throw away those local distinctions which arise from the region he inhabits; the prejudices which come from the interposition of distant climes, for the earth with its fulness is the Lord's, and shall be given to Jesus Christ for his possession. Secular interests have done much to divide the affections of Christians, and separate those who were really brethren in the spirit. They did not know each other: While brethren, they thought they were not united in the same Lord, and sometimes have denounced ecclesiastical censures through the instigation of civil partizans.

Hypocrisy and misrepresentation have had their part in this business. The strength and art of one deceitful and proud hypo-

crite have often separated the affections of many sincere Christians. It is time, that hypocrites and partizans should no longer have power over the children of God. The increase of science, and the easy means of communication between distant parts of the globe, in a very wonderful manner, is removing those impediments to communion, and preparing the way for Christians through the world to rejoice in a holy obedience, and the prospect of perfect union in another state. Soon it will be said, that " time is no longer ;" and may every reader be prepared for its consummation.

THE AMERICAN CHURCHES.

The policy of the European countries, from which the United States were first settled, led them to form different settlements, under distinct governments, and subject to a diversity of laws and customs. One of the greatest difficulties in the American revolution, was to surmount the differences of provincial and colonial habits and prejudices: But finally the love of civil and religious liberty consumed these obstacles.

In consequence of those provincial and colonial separations, different ecclesiastical establishments were formed, which prevented that close intimacy between the clergy and churches which was desirable, and ignorance of each other became the means of many jealousies unfavorable to Christian charity.— Mutual intercourse, and the recent outpouring of God's Spirit have now done much to remove these jealousies. A connection of friendship is now forming between the Churches, commonly called Presbyterian and Congregational, through the whole extent of the United States.

The first step to this was a friendly union between the General Assembly of the Presbyterian Church, which is annually held in Philadelphia, and the General Association of the State of Connecticut: Each of these bodies by their commissioners or delegates have a seat in the other, and the connection hath been mutually beneficial in many respects.

It is about twenty years since this event. After this, a connection was formed between the General Association of Connecticut and the Convention of the clergy in the state of Vermont, which hath issued in their union with the Southern Presbyterian Church, on principles nearly similar.

We are informed, that recently a General Association is formed, by a very respectable part of the clergy in Massachusetts, and that this body is now united by representation with the General Association of Connecticut.

Also, that a connection of the same nature is completed between the General Association of Massachusetts and the Convention of the Clergy in the state of New-Hampshire. Each of these are unions of friendship and communion in the doctrines and duties of the Christian faith. They are not designed to introduce a coercive jurisdiction over the whole, or any part of the united churches, nor to control the faith of their brethren, nor to change the particular modes of church discipline, established in large dis-

tricts, or in particular churches. Many names are united in the communion of charity for the edification of the church of Christ.

The writer recollects the original proposal for this general union :—He hath lived to see it thus far effected, and verily believes that brotherly love and mutual edification is the basis on which it stands.

The following intelligence from India, has been selected from several publications.

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An important letter from the Rev. Claudius Buchannan, author of the "STAR IN THE EAST; or, *News from a far Country*," re-published in this State, for the benefit of the Missionary and Bible Societies.

TANJORE, Sept. 1, 1806.

My Dear Sir,

IT is seldom that any thing occurs in India worthy of being communicated to you, but the subject of a letter from this place will, I doubt not, be interesting. It is now about four months since I left Bengal, having purposed to travel from Calcutta to Cape Comerin by land. I had conceived the design of this journey some years ago, being desirous of obtaining a more distinct knowledge of the present state of the Hindoos and Mahometans, in various parts of India, also of the protestant missions in the Decan, of the ancient Syrian Christians in Travancore, and of the Jews at Cochin. I have now nearly accomplished my tour, and though some principal objects remain to be explored, I have already obtained such valuable information on many important subjects, as amply compensates for the labor and peril of so long a journey.

When in the province of Oriffa, I visited the celebrated Hindoo temple of Juggernaut. One of the students of the college of Fort William has now the superintendence of the Pagoda, and is the collector of the tax on Pilgrims. I passed about ten days in making observations on it. Juggernaut appears to me to be the chief seat of Moloch in the whole earth, and the centre of his dominion in the present age. The number of his worshippers is computed by hundreds of thousands. Four thousand pilgrims entered the gates with me on the day previous to the grand festival of the Rutt Jatra. At Juggernaut I first saw human victims devote themselves to death by falling under the wheels of the moving tower in which the idol is placed. There I saw the place of sculls called Golgotha, where the dogs and vultures are ever seen expecting their daily corpse. There I beheld the obscene worship of Moloch in open day, while a great multitude, like that in the Revelation, uttered their voices, not in Hosannahs, but in yells of applause at the view of the horrid shape and at the actions of the high priest of infamy, who is mounted with it on the throne,

There is nothing harmonious in the praise of Moloch's worshippers, but rather a hissing of

applause. Exhausted and disgusted with the daily horror of the scene, I at length hasted away from the place with some degree of trepidation. Three days afterwards, when I was on the banks of the Chilka Lake, I beheld the towers of Juggernaut afar off. While I viewed them its abominations came to my remembrance, and I pronounced it accursed in the name of the Church of GOD. How different is that valley of Hinnom from the scene which now presents itself to me here among the Christian churches of Tanjore. Here there is becoming dress, humane affections, and rational converse. Here the feeble minded Hindoo exhibits the Christian virtues in a vigour which greatly surprised me.—Here CHRIST is glorified, and this is the scene which now prompts me to write to you.

But I ought first to have informed you that I have visited other places where the gospel is preached to the Hindoos. I had intended to have been at Vellore on the 8th of July, which was two days before the massacre; but the providence of GOD retarded my steps. I was visited by a fever which confined me for some time in a Caravansara.

Lord B——, the governor at Madras, desired I would suggest what might occur to me in my progress through the Decan, as most likely to ameliorate the state of the newly converted Christians. In some places they have suffered persecution. This persecution has, however, been thus far useful that it shows the serious change of mind in the Hindoo who can bear it. For it is often alleged in India that the Hindoo can never be so much attached to Christ as the Bramin is to his idol.

When I was at Tranquebar, I visited the church built by the famous Ziegenbalger. His body lies on one side the altar, and that of Grundler on the other side. Above, are the epitaphs of both written in Latin, and engraved on plates of brass, The church was consecrated in 1710, and Ziegenbalg and Grundler both died within two years after. I saw also the dwelling-house of Ziegenbalg which is yet in the state he left it. In the lower apartment are yet kept the registers of the church. In them I found the name of the first heathen baptized by Ziegenbalg, and recorded by himself in 1707. I also saw old men whose fathers had seen Ziegenbalg. I first heard in Ziegenbalg's church, and from the pulpit where he preached the gospel published to the Hindoos in their own tongue. On that occasion they sung the 100th psalm, to Luther's tune. To me it was an affecting scene. Tranquebar, however, is not what it was. European infidelity has eaten out the truth like a canker. A remnant indeed is left, but the glory is departed to Tanjore.

When I entered the province of Tanjore the Christians came out of the villages to meet me, and here I first heard the name of Swartz pronounced by a Hindoo. When I arrived at the capital, I waited on Mr. Kolhoff the successor of Mr. Swartz. Here also I found two other missionaries, the Rev. Doctor John, and Mr. Hurst, who were on a visit to Mr. Kolhoff. They told me that the company's resi-

dent, captain Blackborne, had apartments ready for my reception, and that he had dispatched a letter to me some days before, informing me, that the Rajah of Tanjore was desirous of seeing me. I asked the missionaries how the Rajah came to hear of me? They said that the resident had got a copy of my memoir and of Mitchell's Essay. On the same day I paid my respects to the resident, who informed me that the Rajah had appointed next day at 12 to receive me. —On our entrance, the resident accompanied me to the Rajah. The Rajah rose from his sofa, and advancing some steps, took me by the hand and seated me on his right. After a short conversation he led me up stairs to a magnificent saloon, fitted up in the English and Indian taste, and embroidered with the portraits of Savajee his great ancestor and the other kings of Tanjore. Immediately on entering he led me up to the portrait of the late Rev. Mr. Swartz. Finding that I liked music, he entertained me with Vinex and the Harp, and while the music played he discoursed of that good man and of his happiness in the heavenly world. I then addressed the Rajah in the presence of the resident, and thanked him, in the name of the Christians in Europe and Bengal, for his kindness to the late Mr. Swartz and to his successors, and particularly for his recent acts of benevolence to the Christians residing within the province of Tanjore. He has erected a college for Hindoos, Mussulmen and Christians, in which provision is made for the instruction of fifty Christian children. Having heard of the fame of the ancient Sanscrit and Mahratta library, I requested his excellency would present a catalogue of its volumes to the college of Fort William. The Bramins had formerly remonstrated against this; but the Rajah was now pleased to order a copy to be made out, and I have it already in my possession. It is voluminous and written in the Mahratta character, for that is the language of the Tanjore court. When I was about to take leave, the Rajah, to my great surprise, presented to me a miniature of himself elegantly set, about six inches in length, and also four pieces of gold cloth. In the evening he sent his band of music of twelve men, viz. six performers on the Vina and six singers, to the house of the resident, where I dined. They sang and played "God save the King" with variations in just measure, applying the Mahratta words to the Maha Rajah, their own most excellent Prince.

Next day I sat some hours with the missionaries consulting on the general state of the mission. They want help, their vineyard is increased and their laborers are decreased. They have hitherto had no supply from Germany, in room of Swartz, Jaenicke, and Gericke, and have no prospect of a supply. It appears to me, that the glory has departed from Germany, and that GOD has given it to England. Last Sunday and Monday were great days with the Christians at Tanjore. It being rumoured that a friend of the late Mr. Swartz had arrived, the people assembled from all

quarters on Sunday morning. Three sermons were preached in three different languages.—At eight o'clock we proceeded to the church built by Mr Swartz within the Fort. It is larger than the church of St. Mary Woolnorth. From Mr. Swartz's pulpit I preached in English, from Mark xiii. 10, "And the gospel must be first published among all nations." The resident, and other gentleman, civil and military, at the place, attended, and also the Missionaries, Catechists and English troops. After this service was over the native congregation assembled in the same church and filled the aisles and porches. The service commenced with some forms of prayer read by an inferior minister, in which all the congregation joined with loud fervour. A chapter of the bible was then read, and a hymn of Luther's sung. Some voices in tenor and bass, gave much harmony to the Psalmody, as the treble was distinguished by the predominant voices of the women and boys. After a short extempore prayer, during which the whole assembly knelt on the floor, the Rev. Dr. John delivered an eloquent and animated sermon in the Tamul tongue, from these words, "And Jesus stood and cried, if any man thirst," &c. &c.

As Mr. Whitfield, on his first coming to Scotland, was surprised at the rustling of the leaves of Bibles, which took place immediately on his pronouncing his text; so was I here surprised at the noise of a different kind, namely, that of the iron pen engraving the Palmyra leaf. Many persons had their Ollas (Leaves) in their hands writing the sermon in Tamul short hand. Mr. Kolhoff assured me, that some of them are so expert in this, that they do not *lose one word* of the preacher. And the sermon of the morning is regularly read in the evening to the schools by the catechists from his Palmyra leaf.

Another custom obtains which I may mention. In the midst of the discourse, the preacher puts a question to his congregation, who respond without hesitation in one voice. The object is to keep attention awake, and the answer is generally prompted by the minister himself. Thus, suppose he is saying, "my dear brethren, it is true you are now a despised people, being cast out by the Bramins; but think not that your state is peculiar. For the Pharisee and Worldly man is the Bramin of high and low cast in Europe. *All true Christians must lose their cast in this world.* Some of you are now following your Lord to the regeneration under circumstances of peculiar suffering, but let every such one be of good cheer, and say, 'I have lost my cast, and my inheritance amongst men, but in heaven I shall obtain a new name, and a better inheritance through Jesus Christ our Lord!' The minister then adds, "My beloved children, what shall you obtain in heaven?' They immediately answer in one voice, 'A new name, and a better inheritance, through Jesus Christ our Lord.' It is impossible for a stranger not to be affected at this scene; children of tender years inquire of each other, and attempt to lisp the responses.—

And this custom is deduced from Ziegenbalg, who proved its use from long experience.

After the Tamul service was ended, I retired with the Missionaries into the vestry, or Swartz's library. Here I was introduced to the Elders and the Catechists of the church.—Among others came Sattianaden, the celebrated preacher, who is yet found faithful. He is now stricken in years, and his black locks have grown grey. As I returned from the Church, I saw the Christian families returning in crowds to the country, and the mothers asking the boys to read passages from their ollas.

At 4 o'clock in the afternoon, we went to the little chapel in the mission garden out of the fort, built also by Mr. Swartz; and in which his body now lies. This was a solemn service.—Mr. Horst preached in the Portuguese language, from these words, "Ye who sometime were far off," &c. I sat on a granite stone, which covered Swartz's grave. The epitaph is in English verse, and written by the present prince, who has signed his name to it. The organ here accompanied the voice of the multitude, and the preacher addressed the people in an animated discourse of pure doctrine. In the evening Mr. Kolhoff presided at the exercise in the schools, on which occasion the sermon of the morning was repeated, and the boys' ollas examined.

In consequence of my having expressed a wish to hear Sattianaden preach, Mr. Kolhoff had given notice to the congregation in the morning that there would be divine service next day (Monday,) in the little chapel, at nine o'clock. Accordingly the place was crowded at an early hour. There appeared more of a divine unction in the assembly on this occasion, than on any of the former. Sattianaden delivered his discourse with much natural eloquence and action, and with visible effect. The subject was,—"The marvellous light." He first described the Pagan darkness, then the light of Ziegenbalg, then the light of Swartz; then the efforts making in all lands to produce light,—and lastly the heavenly light, where there shall be no need of the light of the sun nor of the moon, &c." In quoting a passage, he desired a lower minister to read it. Sattianaden listened to it as to record, and then proceeded to the illustration. The responses of the audience were frequently called for. He concluded with a fervent prayer for a blessing on the Church of England.

After service, I went up to Sattianaden, and took him by the hand, and the old Christians came round about weeping. He said he was unworthy to preach before his teachers. The people asked me about Bengal, saying, they had heard good news from thence. I told them the news was good, but that Bengal was exactly a hundred years behind Tanjore.

Mr. Kolhoff is a man of a meek spirit, but of ardent faith, laboring in season and out of season. His congregation is daily increasing. When I was taking leave, he presented to me the Hebrew Psalms, and Greek Testament of that venerable apostle Mr. Swartz. I intend to

give the Greek testament to the Rev. Mr. Browne of Calcutta.

Soon after leaving Tanjore, I passed through the woods inhabited by the Colleries (or thieves) who are now humanized by the gospel. They were clamorous for a minister, supposing that I could send them one. They have eight churches but no European minister.

TRITCHINOPOLY, Sept. 6, 1806.

I thought to have dispatched this letter from Tanjore, but I have not had time to conclude it. At this place is the church first built by Swartz, & called by him, "Christ Church, Tritchinopoly." It is about the size of St. Mary Woolnorth, but the arches supporting the roof are each twenty feet in length, and the pillars only one foot two inches in thickness. At this station there are a great number of English, civil and military. On Sunday morning last, I preached from these words "For we have seen his star in the east, and are come to worship him." Dr. John, who followed me to this place from Tanjore, preached afterwards to the Tamul congregation. Next morning a Serjeant called on me, who said he had seen the heavenly light in the east, and wanted bibles for the pious English soldiers.—There is a great cry for bibles in this country by the native Christians and Europeans. Mr. Pohle the German missionary here, told me he could dispose of a thousand bibles.

I proceed from this place to Madura, where the Roman Catholicks cover the land. Mr. Pohle tells me, that one of their priests, who was lately in the vicinity, preached the atonement with great clearness, and force, in consequence of which, he was immediately removed by his superiors. I shall endeavour to find him out. Some of the Romish churches are very corrupt, mingling Pagan superstitions with Romish ceremonies.

But it is yet true, that the Jesuits have hewn wood, and drawn water for the protestant Mission. I hear that three clergymen have arrived at Calcutta, since I left it, namely, Mr. Martin, Mr. Parsons, and another.

I am, dear Sir,
yours affectionately,
C. BUCHANAN.

A LETTER has been received from the Rev. Mr. Ringeltaube, to the Secretary, dated Palamcotta, Feb. 7, 1807. He has acquired the language so as to write it correctly, and speak it with but little hesitation.

Mr. Ringeltaube has also sent his journal, from Sept. 12, 1806, to Feb. 6, 1807. He mentions that Dr. Buchanan had requested the loan of his Bible in the Tamul language, as he was about to commence the Malayalam translation of the Scriptures immediately, there being 200,000 Christians in Malayalam, who are ready to receive it. Even the Romish bishop, it is said, signified his consent to the circulation of the Scriptures among his people. The Doctor observes in his letter to Mr. Ringeltaube, that he has had singular success in obtaining ancient manuscripts, in Hebrew, Syriac. &c. Mr. R. greatly rejoiced at this good news; and sent him his only copy of that Bible without delay.

Ecclesiastical Antiquities in India.

[We have been favoured by a respectable correspondent in India, with a copy of a REPORT, presented by a pious clergyman, at the request of the Governor of Madras, concerning the state of the ancient Christians in Cochin and Travancore. This Report is so curious and so interesting, that we shall give the whole of it to our readers, assured that they will esteem it, as we do, a most valuable and important document. It is followed by an account of the Rev. Dr. Buchanan's discoveries.]

REPORT of the Senior Chaplain of Fort St. George, to the Right Honourable Lord William Bentink, Governor of Madras, on the state of the Christians inhabiting the kingdoms of Cochin and Travancore; with an article of interesting literary intelligence, containing an account of the discoveries made by the Rev. Dr. Buchanan, in the course of his investigations undertaken by order of the supreme government in Bengal.

"Public Department.

"*To the Rev. Dr. Kerr, Senior Chaplain of Fort St. George.*

"Rev. Sir,

"The Right Honourable "the Governor in Council, being desirous of availing himself of your vicinity to the "Malabar coast, to obtain every "possible information in regard "to the establishment, &c. of "the Christian Religion in that "part of the peninsula, I am directed by his lordship in council, to desire that so soon as "the state of your health and "the season will permit, you will "proceed to the provinces on "that coast; and you will forward to me, for the information of government, such accounts as you may be able to "collect, of the first introduction of Christianity into India—"of the arrival of the different "sects who have been, or may "be, in existence—of their general history, and of the persecutions to which they may "have been exposed—of their "success in making proselytes—"of their church-establishment, "and of the source from which "they are maintained, and with "all other circumstances connected with this important "subject.

"I have the honor to be,
Rev. Sir,
your most obedient
humble Servant,
(Signed) G. G. KEBLE.
Sec. to Government.

Fort St. George,
June 28, 1806."

"*To the Right Honourable Lord William C. Bentinck, Governor in Council, &c. &c.*

"MY LORD,

"When at Mysore, I was honoured by the receipt of Mr. secretary Keble's letter, dated the 28th June last; and finding my general health much improved, I resolved to proceed to the Malabar coast, in search of the information required by your lordship in council, regarding the Christians inhabiting that part of the peninsula:—an investigation which I have found

as interesting as it is important, whether it regards humanity at large, or as it is connected, in a political view, with the British interests in this country.

"To view the extensive field pointed out for my inquiries minutely, would require much more of my time than could be well spared from my other public avocations; and as I learned that the Rev. Dr. Buchanan was nominated by the government of Bengal, to travel over the same ground, for purposes somewhat similar, I did not think it incumbent on me to take up more than a general view of the subject, and I directed my attention accordingly, not so much to details as to matters of comprehensive import.

"The first object to which the orders of government refer, is, to an account of the introduction of Christianity into this country.

"There can be no doubt whatever, that the St. Thome Christians settled on the Malabar coast at a very early period of the Christian church; from whence they, at one time, spread in various directions as far even as Mileapoor, and St. Thomas's Mount;—but to derive *authentic* information as to the time of their arrival, is at present no easy task.

"From the confusion arising from the imperfection of Hindoo chronology, from the desire which these Christians have to derive their origin from the earliest possible times, (which may perhaps have introduced false traditions amongst them,) and as all their authentic records are reported to have been destroyed during the persecutions of the church of Rome; from all these circumstances, whether we refer to the Hindoo accounts, to the St. Thome Christians themselves, or to their persecutors, the Roman Catholics, we are not likely to arrive at any certain conclusion as to the exact time of their establishment in Malabar. Some circumstances, however, may be collected from *undoubted authority*, by which it may be inferred, that they have been for nearly fifteen centuries established in India; for we find, in ecclesiastical history, that at the first council at Nice, in the year 325, a bishop from India was amongst the number composing that memorable synod; and, in the creeds and doctrines of the Christians of Malabar, internal evidence exists of their being a primitive church; for the supremacy of the Pope is denied, and the doctrine of Transubstantiation never has been held by them; and they regarded, and still regard the worship of images as idolatrous, and the doctrine of purgatory to be fabulous:—moreover, they never admitted as sacraments, extreme unction, marriage, or confirmation: all which facts may be substantiated on reference to the acts of the Synod established by Don Alexis de Meneses, archbishop of Goa, at Udiamper, in the year 1599.

"The history of this council will be found most ably detailed in a work printed in French, and entitled, "The history of Christianity in India," published at the Hague, in the year 1724, by La Croze, the celebrated librarian to the king of Prussia.

"The object of this work was to deduce, from authentic mate-

rials, the rise, progress, and establishment of Christianity in the East; and to hold up to disgrace, and to merited indignation, the bigotted and unworthy conduct of the Roman Catholic church, in the persecution set on foot by her emissaries, under her avowed sanction, against the primitive Christians, who were found settled on the coast of Malabar; and La Croze seems to have discharged his duty to the public in a most faithful, interesting, and able manner.

"When the Portuguese first arrived in this country, in the beginning of the sixteenth century, they found a Christian church using the Syrio-Chaldaic language, established in the neighborhood of Cranganore; and, though it was published to the world many centuries before that period, that such a church existed, yet we find their ignorance expressed in the wonder which it excited.

"These Christians met the Portuguese as natural friends and allies, and rejoiced at their coming; but the Portuguese were much disappointed at finding the St. Thome Christians firmly fixed in the tenets of a primitive church; and soon adopted plans for drawing away from their pure faith this innocent, ingenuous, and respectable people: however, after using for nearly a century, all the customary arts and abominable persecutions of the church of Rome to no purpose, Don Alexis De Meneses, the archbishop of Goa, appeared amongst them; and, by his commanding influence, his zeal, and his learning, and on the authority of what he called the Council of Udiamper, forced the Syrian Metropolitan, his priests, and people, into the Roman pale. The Archbishop, however, had not long quitted the scene of this triumph of bigotry, ere the people sighed for their old religion, and cherished it in private; but on the 22d of May, 1653, they held a congress at Alingatte, and great numbers, headed by their Metropolitan, revolted publicly from the Romish communion; nor has all the influence of the Roman Pontiff, and the kings of Portugal, been able to draw them away again from their old faith.

"Leaving the history of this interesting people, which is affectingly delineated in La Croze's book, I shall, in this report, confine myself more particularly to the existing state of Christianity in Malabar; and, in order that your lordship may have the subject clearly before you, I shall consider each sect of Christians by itself, under the head of, 1st, St. Thome, or Jacobite Christians;—2dly, The Syrian Catholics, who have been forced from the Jacobite Church into the Romish pale; and, 3dly, The Latin Church.

St. Thome, or Jacobite Christians.

"These people, who still retain their ancient creed and usages, consider themselves as the descendants of the flock established by St. Thomas, who is generally esteemed the Apostle of the East. Their ancestors emigrated from Syria, and the Syrio-Chaldaic is the language in which their church service is still performed. They admit no images within their churches, but a figure of the Virgin Mary with the child Jesus in her arms,

which is considered merely as an ornament, and not a subject for idolatrous worship. They are generally denominated by the country people, Nazaranee Mapilles. Nazaranee is obviously derived from Nazareth; but the origin of the word *Mapillah* is variously accounted for;—by some it is ingeniously supposed to refer to the Virgin and Child, the only image admitted within their churches; as *Ma* implies *Mother*, in various languages, derived from the Sungscrit; and *Pillah*, Child. Others again, construe the term to indicate the rank originally conferred on these Christians by the sovereign of Malabar. *Poolah* signifies *a class*, in a state synonymous with our secretaries. *Ma* or *Maha* signifies *great* or *superior*. The term Mapillah is indiscriminately applied to Jews and Musselmen as to these Christians, distinguishing each by the prefix of the Jew, Syrian, or Nazaranee, or Musselman.

"It it certain that grants of honour and emolument were formerly possessed by these Christians, given to them by a king of Malabar, named Perremaul, engraven on copper, five of which engravings are still in existence; a *fac-simile* of which I have seen in the possession of the Resident of Travancore.

"It has been long believed, that these Christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution:—however, it appears that the creed which they now follow denies that heresy, and seems to coincide in several points with the creed of St. Athanasius, but without its damnatory clauses.

"Baron Von Wrede has written a memoir on the subject of these Christians, which appeared in the 7th volume of the Asiatic Researches, and which has the merit of calling our attention to these people; though it is no better than a lame transcript of information, which may be fully and satisfactorily obtained in La Croze's book, from whence every material part of that memoir is obviously taken: indeed, wherever the Baron departs from his author, he becomes less interesting, or misleads his reader. That the Christians in Malabar were early taught the tenets of Nestorius, is proved by La Croze, on the direct authority of Cosmas, an Egyptian merchant (himself a Nestorian,) who published his voyage to India in the year 547. It seems, however, not improbable that Christians had been planted in these shores, long before the time of Nestorius; and, I am inclined to regard the tradition of its having spread hither in the age of the Apostles, as very far from fabulous.*

"With respect to their religious tenets, writers may and will disagree; upon such subjects human reason avails nothing. The disputes which on these points have agitated the world, are in general no better than the perverse offspring of verbal differences.

"The following is a version of the present creed of these peo-

* Eusebius informs us, that there were Christians in India as early as the year 189, who had the Gospel of St. Matthew in Hebrew, which they declared was received from St. Bartholomew.

ple, being a written communication from the Metropolitan to the Resident at Travancore ;

" In the name of the Father, ' Son, and Holy Ghost, We, the ' Christians, believers in the religion of Jesus Christ, subject to the jurisdiction of Mar ' Ignatius, patriarch of Antioch, ' being loyal† Jacobians, hold ' the following creed :

" We believe in the Father, " Son, and Holy Ghost, three " Persons in one God, neither " confounding the persons, nor " dividing the substance, one in " three, and three in one.

" The Father generator,— " the Son generated,—and the " Holy Ghost proceeding.

" None is before nor after oth- " er in majesty, honour, might, " and power; co-equal, unity in " trinity, and trinity in unity.

" We do not believe with Ae- " rius and Eunomius, that there " are three different and separate " substances.

" We do not believe, as Sebel- " lius believes, by confusion of " substance.

" We do not believe, as Mace- " donius said, that the Holy " Ghost is less than the Father " and Son.

" We do not believe, as Maw- " ney and* Marcianus said, that " the body of Christ was sent " down from heaven.

" We do not believe as Julian- " us† said, that Christ was only " man.

" We do not hold, as Nesto- " rius, the doctrine of two na- " tures, and two substances in " the Messiah.

" We do not believe, as the " Chalcedonains said, that there " are two natures in the Mes- " siah.

" But we believe, by the doc- " trine of the Trinity, that the " Son is co-equal with the Fa-

† Eastern Christians, who renounce the communion of the Greek church, who differ from it both in doctrine and worship, may be comprehended under two distinct classes. To the former belong the Monophysites, or Jacobites, so called from Jacob Albardai, who declare it as their opinion that, in the Saviour of the world there is only one nature ; while the latter comprehends the followers of Nestorius, frequently called Chaldeans, from the country where they principally reside, and who suppose that there are two distinct persons or natures in the Son of God. The Monophysites are subdivided into two sects or parties, the one African and the other Asiatic. At the head of the Asiatics is the patriarch of Antioch, who resides for the most part in the monastery of St. Ananias, which is situated near the city of Merdin, and sometimes at Merdin, his episcopal seat ; as also at Amida, Aleppo, and other Syrian cities. The government of this prelate is too extensive, and the churches over which he presides too numerous, to admit of his performing himself all the duties of his high office ; and, therefore, a part of the administration of the pontificate is given to a kind of colleague, who is called the Maphrian, or Primate of the East, and whose doctrines and discipline are said to be adopted by the eastern church beyond the Tigris. This primate used formerly to reside at Tauris, a city on the frontiers of Armenia ; but his present habitation is the monastery of St. Matthew, which is in the neighborhood of Mousul, a city of Mesopotamia. It is further observable, that all the patriarchs of the Jacobites assume the denomination of Ignatius....*Mosheim, vol. 4, Section xi. page 257.*

* These I suppose might be Manes and Marcian.

† Perhaps Julian, Bishop of Halicarnassus.

"ther, without beginning or "end; that in the appointed "time, through the disposition "of the Father and Holy Ghost, "without disjoining from the "right side of the Father, he ap- "peared on earth for the salva- "tion of mankind—that he was "born of the Virgin Mary, "through the means of the Holy "Ghost, and was incarnate, God "and Man. So that in the un- "ion of the divine and human "nature, there was one nature "and one substance.—So we be- "lieve."

[This account of the St. Thome Christians to be continued in our next Number.]

INSTALLATION.

ON Wednesday, the 20th ult. the Rev. DAN HUNTINGTON was installed pastor of the first society in Middletown, in this state. The introductory prayer was made by the Rev. Dr. Lyman, of East-Haddam. The Rev. Dr. Lyman, of Hatfield, (Mass.) preached the sermon, the Rev. Mr. Parsons, of East-Haddam made the installation prayer, the Rev. Dr. Strong, of Chatham, gave the charge, the Rev. Mr. Johns, of Berlin, gave the right hand of Fellowship, and the Rev. Dr. Perkins, of Hartford, made the concluding prayer. The various services were appropriate and interesting; the music uncommonly fine; and the solemnities of the occasion, peculiarly gratifying to a very large and respectable concourse of people.

POETRY.

The covenant faithfulness of God in the Afflictions of his People.

CHILD of Adversity, but child of God,
Why sinks thy heart beneath affliction's rod?
Methinks thy Heav'n born spirit should not grieve
The surest marks of son-ship to receive;
Or with impatient mind, and sullen look,
Resist a tender parent's chastening stroke.

Has death, unwearied scourge of human race,
Drawn his pale lines across a parent's face,
Written thee Orphan in a world of woe,
Expos'd to all the stormy winds that blow?
Hast thou receiv'd a brother's latest sigh,
Or clos'd a lovely sister's fading eye?
Or hath he, envious of parental pride,
Ravish'd a blooming infant from thy side?
(Perhaps with ruthless hand and sterner power,
Torn from the parent's stalk the full blown flower,)
Or broke the tie by fond affection twin'd,
And a dear partner to the tomb consign'd.

Hath disappointment torn thy aching breast,
Have friends forsaken thee, and foes opprest?
Hath wanton malice blasted thy fair fame,
Inflicting sorrows thou canst never name?

Does pale disease with her attendant woes,
Darken thy days, and steal thy night's repose?
Doth poverty, with all her ills assail
And every earthly spring of comfort fail?

Shall not the judge of this rebellious earth,
Whose mighty fiat call'd the worlds to birth,
Who gave thee all the blessings thou hast known,
Each comfort yet possest---each treasure flown;
Shall not this righteous judge, with wise decree,
Do right with all his own---do right by thee?

Then count not o'er the sorrows thou hast borne,
How oft and deeply thou art call'd to mourn:
Not one of all the various ills that fall
To thy sad lot, but thou deserv'st them *all*.
Christian, not one had been thy lot to prove
Had not the source of wisdom, and of love
Seen it were best for thee. Could one been spar'd,
Celestial spirit, Zion's constant guard,
Had warded the sharp arrow from thy breast,
Nor death, nor hell been suffer'd to molest.

Is thy name graven on Immanuel's heart?
In his rich merits dost thou hope a part?
Dost thou remember what his death has done,
For whom he suffer'd, and the prize he won?
And wilt thou think it hard to taste the cup,
And share with him who freely drank it up?
Ah! think how few the drops thy lips have known!
The bitter, bitter dregs were all his own.

Child of the promises, dry up thy tears,
Fly to his cross with all thy cares and fears,
Beneath the droppings of his precious blood,
Lay down at once thy murmurings and thy load;
Kiss the kind hand that lifts the needed rod,
And love, and trust, a wise and faithful God.

Donations to the Missionary Society of Connecticut.

1309.

Sept. 5.	John Spencer, collected in new settlements.....	$ 86 15
	Abraham Scott,.....do.....	10 17
6.	Vira Tracy, of Lisbon,.....	5 —
11.	Jon. Leslie, collected in new settlements.....	6 20
	Royal Phelps,.....do.....	3 35
		$ 110 87